THE CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY

QUARTERLY REVIEW

JUNE, 1961 ONE SHILLING No. 28

The Churches' Fellowship for Psychical Study

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CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY
QUARTERLY REVIEW

Editor - - REGINALD M. LESTER

JUNE, 1961 No. 28

ANNUAL AT HOME

Our Annual At Home at Caxton Hall, Westminster, seems to have become one of the most popular Fellowship events of the year, and to attract a large attendance of members from far and near. It will be held again this year at the same venue, on Friday evening, October 27th, so make a note *now* in your diary to keep this date free. The principal speaker and other details will be announced in our next issue.

As in previous years there will be a buffet, which will be included in the price of 4/- tickets (bookable in advance). Two tables will also be reserved for the Bring and Buy goods, which has proved a successful innovation for the last three years. We shall appreciate any small articles that members can send in for this; anything in the way of home produce, household goods, books, or other useful and practical items.

ANNUAL GENERAL MEETING

In accordance with the resolution passed at the last General Meeting, the Annual General Meeting will in future be held during our Annual Conference, to facilitate the attendance of many of our provincial members. It has therefore been arranged for Wednesday, 26th July, at 2.30 p.m., and all notices of motions and nominations for officers and Council should reach Miss White *not later than July 10th.*

The statement of accounts is published on the last page of this issue, so that members may have an opportunity of studying this before the Annual Meeting, and raising any points thereon.

THE ANNUAL DINNER

The Annual Dinner at Church House, Westminster, on May 11th, proved a very happy occasion. Main points from the speeches of the two principal guests, Professor H. H. Price and the Rev. Dr. Donald Soper, will be reported in our next issue.

ST. PAUL'S CATHEDRAL AND C.F.P.S.

The Churches' Fellowship acknowledges with much appreciation the gesture of the Dean and Chapter of St. Paul's Cathedral for naming our body in their annual cycle of intercession in the cathedral, and for issuing a very beautifully designed prayer card with the following wording, which was displayed in many churches:

> THE DEAN AND CHAPTER OF
> SAINT PAUL'S CATHEDRAL
> DESIRE TO INFORM YOU
> THAT IN THE COURSE OF THE
> ANNUAL CYCLE OF INTERCESSION
> IN THE CATHEDRAL
> THE CHURCHES' FELLOWSHIP FOR
> PSYCHICAL STUDY
> WILL BE REMEMBERED IN PRAYER ON
> WEDNESDAY, 8TH MARCH, 1961
> AT THE
> HOLY COMMUNION SERVICE
> AT 8 A.M.

" LIFE AFTER DEATH " NEWSPAPER SERIES

An example of the world-wide interest in the subject of " Life After Death " is shown by the continuing large sale of the *Daily Sketch* booklet which comprised a reprint of the series of articles last October by Reginald Lester and Neville Randall. Not only is there still a big demand for the booklet in this country, but overseas sales are outstanding, and this has provided valuable publicity for the work of our Churches' Fellowship.

The *Daily Sketch* informs us that the complete three-weeks' series of articles have been sold in South Africa, West Indies, France, Trinidad, Australia, Italy, British Guiana and Jamaica. The leading Paris newspaper agency has already asked for an option for the serialisation in French papers of Col. Lester's next book, which he has only just started to write.

Owing to the success of the " Life After Death " series, the *Daily Sketch* ran a further series, this time dealing with Spiritual Healing, during the week March 13th to 18th. It was called: " Can God Heal Without Doctors? " and was again written by Reginald Lester and Neville Randall in collaboration. Members of the Fellowship who contributed to the articles included Dr. Griffith Evans, the Rev. Bertram Woods and the Rev. Kenneth Richardson.

EDITORIAL COMMENT

Man's exploration into space makes today's headline news. How much money and how much effort is being put into our mastery of space—and with far from peaceful intentions—instead of using it in a direction that could prove of real spiritual value to mankind! Most scientists continue to ignore any research into the vast field of Mind and Matter, and in exploring behind that curtain wherein lies man's spiritual destiny. Greater knowledge in that direction could bring a new awareness of religious beliefs to the great mass of people who are as yet concerned only with this present existence. Our world today is indeed suffering from " a sickness of the soul ".

It is the great task of our Churches' Fellowship to continue to raise our level of study so that it leads people to an enriched and deepened spiritual life, and to a confidence and serenity in the life that lies ahead.

In the last war tremendous and far-reaching results arose from the efforts of the Resistance movements in the various occupied countries, through the countless number of " cells " they formed in almost every town and village, which provided help, hope and inspiration in the struggle against a common enemy. There is an analogy here with our Fellowship. If one takes a large map of Great Britain and marks on it the centres where our Groups are operating, it is quite an encouraging sight, for one can see how these " cells " are developing and ever spreading outwards to embrace new areas. These Groups are our Christian Resistance movement, through which we are breaking down the common enemy of ignorance and prejudice. We must surge forward until there is not a town in the British Isles that has not a C.F.P.S. Group.

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In one of his recent articles in *The Daily Telegraph* the Rev. Dr. W. R. Matthews, Dean of St. Paul's, commented on those whom he termed " reluctant immortals " who say they have no wish to survive death, and also stigmatise the wish for survival as a piece of irrational egoism of which one should be ashamed.

It is well that Dr. Matthews has challenged these statements. He very rightly says that probably the most powerful motive for the wish to survive in the minds of very many is Love. " The wish to renew a relation with loved persons," he writes, " which has been a part of our very selves, works irresistibly to nourish the hope, even in normally sceptical minds, that beyond death reunion may be possible. Is this properly described as a selfish hope, because we look forward to a satisfaction for ourselves? Surely not. What we are hoping for is not simply a pleasure for ourselves; we are thinking of the relation itself, of the bond of love which embraced two persons and profoundly modified their individual personalities. The love itself, we believe, was a value; the world was better because it existed, and we cannot bear to imagine that it has perished for ever. . . . The cause of the reluctance of intellectuals to contemplate their own immortality as a possible good may be in part the prevalence of a philosophy which has rejected the idea of truth as a value and has no place for the conception of absolute truth."

* * * * *

On another page in this issue is printed a remarkable letter from a comparatively young man who has only a short time to live, but who in these last days has lost his fear of death through the dawning of a conviction of the truth of a new life to come.

This dismissal of the fear of death is one of the main things to be brought home to a materialistic world. I have just been re-reading a book that made a great impact during the first world war, and which has long been out of print. This is *Private Dowding*, by Major Tudor Pole. On this subject of the fear of death, there is a striking paragraph, which is particularly appropriate now:

" You have seen London enshrouded in thick yellow fog. Imagine this fog lasting day in, day out, so that all activities of life became subservient to it. Would not the whole life of the city become changed, impoverished? Imagine that at long last the fog lifted and brilliant sunshine bathed London day and night, without intervals of fog or rain or darkness. Would not the city and its inhabitants become transformed? When the thick mist lifts from the borderland (between this world and the next), a new and more spiritual era will begin. The soul arriving will bathe in light and gravitate immediately to his own haven of rest and harmony. *The fear of death will disappear.* Man will pass across the river joyful and unafraid. Those he leaves behind him will watch his journey, with eyes undimmed by tears."

This fog has at last begun to lift. It is up to every member of our Fellowship to do their bit in helping " to spread the radiance that will lift it altogether ".

R.M.L.

FOUR REGIONAL CONFERENCES

For the first time this year the Fellowship will be holding four conferences: the annual conferences in London and the West Country in July and October respectively, and the Midlands and East Anglian conferences in September. Next year we shall aim at even more regional conferences, which are very keenly welcomed by those of our members living in outlying districts where as yet there are no groups.

LONDON CONFERENCE

At Southlands Training College, Wimbledon, S.W.19.

JULY 24TH—MONDAY

The programme is as follows :

6.00 p.m. Opening Service—Preacher: Rev. Bertram Woods.

8.00 p.m. Rev. Canon Edward Carpenter, PH.D., of Westminster Abbey: " God and the Devil ".

JULY 25TH—TUESDAY:

9.30 a.m. Prof. H. H. Price: " My Mescalin Experiences ".

11.15 a.m. Brig. R. Firebrace: " Mediumship with reference to Telepathy ".

5.00 p.m. Dr. Leslie Weatherhead: " Intercession and Healing ".

8.00 p.m. Prof. E. G. Jackson Knight of Exeter University: "Apollonius of Tyana—a medium in classical times ".

JULY 26TH—WEDNESDAY.

9.30 a.m. Rev. Dr. John Macdonald: " The Biblical Prohibition in Deuteronomy ".

11.15 a.m. Dr. E. G. Parrinder of King's College, London: " African Witchcraft ".

2.30 p.m. ANNUAL GENERAL MEETING.

5.00 p.m. Mr. Gordon Turner: " The Healing of Animals ".

8.00 p.m. Brains Trust: Question Master—Rev. Dr. Ivor Machin.

JULY 27TH—THURSDAY.

9.30 a.m. A Healing Devotional Service.

11.15 a.m. Mr. Harry Edwards: " A Spiritualist Looks at Spiritual Healing ".

5.00 p.m. The Rev. Bertram Woods and Mrs. Ena Twigg: Debate the Problems of Mediumship ".

8.00 p.m. Lt.-Col. R. M. Lester will give a Talk and Summing Up.

JULY 28TH—FRIDAY.

9.15 a.m. Mr. Ben Herrington: " The Evidence for Flying Saucers ".

11.15 a.m. Concluding Session.

Daily meditations at 9.00 a.m. conducted by Miss Frances Banks, M.A. (former Principal of Grahamstown Training College).

Applications regarding accommodation should be sent to Mrs. G. Vivian, 46 Lyford Road, London, S.W.18.

Accommodation: £1 12s. 6d. per day and night including all meals. Meals for non-residents—lunch 4/6d.; tea 2/-d.; dinner 5/6d.

Lecture fees for non-residents: 2/-d. per lecture for members; 3/-d. for non-members.

How to get there. No. 93 'bus from Putney Bridge station or Wimbledon Station, which stops at Southlands.

All applications must be received not later than one week before commencement of conference.

The conference commences at tea on Monday, July 24th and ends after lunch on Friday 28th.

MIDLANDS CONFERENCE

The following is the programme for the Conference of the Fellowship to be held at Lincoln College, Oxford, from September 8th to 10th.

WEDNESDAY, SEPTEMBER 6TH—Dinner 7 p.m.

8.00 p.m. The Rev. J. D. Pearce-Higgins: " Evolution and Incarnation ".

THURSDAY, SEPTEMBER 7TH.

9.30 a.m. Dr. C. E. Last: " The Metaphysics of the Etheric Body ".

11.00 a.m. The Rev. Canon C. F. Harman: " Is There a Christian Theosophy? "

2.30 p.m. Neville Randall: " A Journalist Looks at Psychics ".

5.00 p.m. Mrs. Ena Twigg—Talk and Demonstration.

8.00 p.m. Any Questions?—Question Master: Rev. J. D. Pearce-Higgins.

FRIDAY, SEPTEMBER 8TH.

9.30 a.m. Mr. Percy Wilson: " The Significance of Mediumship ".

11.00 a.m. Air Marshal Sir Victor Goddard: " Douglas Fawcett and Imaginism ".

2.30 p.m. Lt.-Col. R. M. Lester: Summing Up.

The charge for the two days will be £2, including all meals and lecture fees, or £1 for one day.

Meals for non-residents: Lunch 5/-d., Tea 2/-d., Dinner 8/6d. Lecture fees: Non-members of the Fellowship 3/-d.; members 2/-d.

All applications must be received one week before the Conference commences and applications with a stamped addressed envelope should be made to Mrs. G. Vivian, 46 Lyford Road, London, S.W.18.

As this is our first Oxford Conference we trust as many members as possible will be able to arrange to be present.

IPSWICH CONFERENCE

The Golden Lion Hotel, Ipswich.

The Conference commences with dinner on Friday, September 22nd, and terminates after tea on Sunday, September 24th.

(*continued next page*)

IPSWICH CONFERENCE—*continued*

The programme is as follows :

SEPTEMBER 22ND—FRIDAY.

8.00 p.m. The Rev. Bertram Woods will open the Conference.

SEPTEMBER 23RD—SATURDAY.

9.30 a.m. The Rev. Allan Barham: " Psychical Research and Prayer ".

11.00 a.m. Discussion or tape recordings.

2.30 p.m. Brig. A. Brownlow: " Psychic Revelation with a Family ".

5.00 p.m. (After tea)—Discussion.

8.00 p.m. Miss Grace Rosher: " Further Experiences with Automatic Writing ".

SEPTEMBER 24TH—SUNDAY.

9.30 a.m. Mr. W. V. Blewett: " The New Translation of the New Testament and Psychical Studies ".

11.00 a.m. Discussion.

2.30 p.m. Miss Frances Banks: " The Relevance of Psychical Studies to Religion ", and Summing Up.

Accommodation: £1 7s. 6d. per day for bed and breakfast.

Applications for accommodation should be sent to Mrs. Oliver, Galen, Witnesham, Ipswich, with a stamped addressed envelope, stating exactly how many meals will be required. Lunch in the hotel is 6/6d. and Dinner 7/6d. for those who apply in advance; but this is purely optional. All applications must be received one week beforehand.

Lecture fees for non-residents: 2/-d. per lecture for members of the Fellowship; 3/-d. for non-members.

BISHOP OF CREDITON FOR FELLOWSHIP CONFERENCE

The West Country Annual Conference has again been arranged in the beautiful setting of Mamhead Park, near Exeter, for Thursday and Friday, October 12th and 13th, and the Bishop of Crediton has kindly agreed to conduct the Conference Service in Mamhead Park Chapel on the opening morning.

As in previous years, a good programme of speakers has been laid on, and last year's innovation of a Healing Service with the laying on of hands at the close of the first day's sessions will be repeated. In place of the social evening of former years, it has been decided to hold a Music Recital on Thursday night.

Full details of the programme will be announced in our next issue, but it is not too early to make application for accommodation to Captain Hart, " Whare Koa ", Shillingford St. George, Exeter, Devon. Last year several members left it too late in applying, when all the accommodation was fully booked, and had to be disappointed.

From the Secretary's desk—

From my desk I can see a lot, because I am in touch with members of the Fellowship in all parts of the country. Letters from them, or visits to them, or news about them from the office constantly remind me that we are a nation-wide organisation, with tentacles in America, Africa and Australia, and New Zealand.

Now the Council feels that we should begin to develop our national organisation, and to that end has agreed to the setting up of areas, each having its own honorary organisers and committee. Subject to modification, the areas already arranged are as follows :

LONDON AND HOME COUNTIES: (Rev. B. E. Woods).

SOUTH AND SOUTH EAST: Kent, Sussex, Surrey, Hampshire and Isle of Wight (Miss White).

EAST ANGLIA: Norfolk, Suffolk, Essex, Cambridgeshire, Leicestershire, Nottinghamshire, Lincolnshire (Rev. B. E. Woods).

WEST : Devonshire, Cornwall, Somersetshire, Dorsetshire, Wiltshire (Capt. Hart and Major Stevens).

MIDLANDS: Gloucestershire, Worcestershire, Staffordshire, Shropshire, Warwickshire, Herefordshire (Rev. Barham).

NORTH: Lancashire, Yorkshire, Durham, Northumberland, S. Scotland (Rev. Dr. J. Macdonald).

S. CENTRAL: Berkshire, Buckinghamshire, Oxfordshire, Bedfordshire, Northamptonshire (to be appointed).

Will our members note the area they are in and the name of their organiser. He (or she) will help you in every way possible. Periodically the organisers will meet with Col. Lester and myself to shape policies and plan campaigns. The time will not be long now when I can devote my whole time to the Fellowship. I shall hope then to visit every area regularly. In the meantime, we are getting the machinery into sound working order.

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My study is full of evidence of my many and varied activities—books, cameras, files and cabinet, cupboards, and now a large map of the country, which I have attached to a hardboard base. Upon this map I have coloured stars to represent groups, and colour-headed pins to represent members. It looks quite a sight, but it tells me at a glance quite a lot about the Fellowship. For instance, where the weak spots are, and where we are strongest; where there is a sufficient nucleus to build up a group, and where more recruiting is needed; where we can usefully hold conferences and public meetings, and so on. *Will you remember, wherever you are, that you are represented on that*

nap—in other words, you *belong* to this growing Fellowship of Christians of kindred mind.

I was visiting a group recently and one remark made impressed me. It was that my visit and talk made them feel part of the larger whole. That is important, and as time passes, I shall hope to pay as many groups as possible at least an annual visit, not necessarily to lecture or give an address, but just to bring the greetings of the Fellowship.

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A suggestion has been made that we have a fund-raising year, say 1962 or 1963, and that every member be asked to *raise* as much as he (or she) can in that year. We shall certainly need extra funds for our "Forward Movement"; it is a good idea. I shall bring it before the Council. Meanwhile, what do you think of it? And have you any bright ideas?

* * * * *

Don't forget the Conference in July. We have an excellent programme and a good list of speakers. I shall look forward to seeing many of you there and getting to know you better.

One last word: May I commend to you my book *The Healing Ministry* which was published at the end of May. It is 16/- and can be obtained from Miss White. It was written primarily for the Fellowship, and will be useful for group studies.

B.E.W.

E.S.P. AND MEDIUMSHIP

Professor H. H. Price and Mrs. Rosalind Heywood were the speakers at the above debate held at the Caxton Hall on 20th April, under the chairmanship of The Rev. J. D. Pearce-Higgins. A large audience listened with great interest as Mrs. Heywood recounted some of her psychic experiences, and Professor Price catalogued them, as it were, and helped us to understand how E.S.P. can be experienced in so many different ways, apart from the proving of survival of human personality.

Owing to lack of space we are unable here to give an adequate review of this most instructive debate, and it is proposed to have the whole of it on sale in duplicated form so that members and study groups can discuss the many points raised. This will not be ready until later in the summer, and the price is not known at the moment; we suggest that members wishing to have a copy should wait for a further announcement in the September *Review*.

THE REV. J. D. PEARCE-HIGGINS

Mr. Pearce-Higgins spoke to the Guildford Chapter on May 2nd and to the students of Southlands College, Wimbledon, on May 4th.

SURVIVAL?—WHAT DOES IT MATTER?

By Dr. R. Crookall, D.Sc., Ph.D.

(*continued from last issue*)

So far, we have been concerned only with ourselves and the advantages we may derive from considering the after-death conditions. Others may also benefit from our knowledge. Prayers for any who are sick (especially mentally sick), or in need, are enjoined in the Scriptures. St. James counselled: "Pray *for one another* that ye may be healed". This opens the way for one's own healing. "It is better to give than to receive." Our studies suggest that the best, the most effective time, for this exercise is when the person to be helped is *asleep*: his Soul Body is then free from, and not insulated by, the physical body. The Buddhist priests use this procedure.

Great service is done when we pray for the dead, and especially for people who have died *recently* (and are still "near the earth") and people who have died *suddenly in the prime of life* (who will be in the semi-dream, or "Hades" state). With regard to prayers for our own friends and relatives in general, it is good to observe the old meeting-times, birthdays, anniversaries, etc. Old letters, photographs, keepsakes (especially anything that was worn or carried for a long time by our friend) helps to establish and to strengthen the link. But it is true affection that bridges the two worlds. In the Communion service, as we unite in prayer, we may also experience the (wordless) Communion of Saints.

We have mentioned benefits that may accrue to ourselves and advantages we may give to others. We now pass to a matter that affects us all. These studies strongly suggest that, even if we forbear to express our thoughts, feelings, wishes and mental images in words or deeds (so that they do not obviously affect our fellows), they nevertheless do affect them, both for good and for ill. Our thoughts, feelings, wishes and mental images are not, as so many people suppose, "airy nothings", but actual entities in their own right and, like other entities, they are effect-producing. They seem to have some of the qualities of living things (e.g., capabilities of "growth"), and some of the properties of electricity (e.g., attraction and repulsion).

This idea, which is often given in "communications" from "the other side", was envisaged by Professor H. H. Price, until recently Professor of Logic at Oxford University, and one of the great thinkers of our time. He suggested that thoughts, etc., may have a tendency, however slight, "*to come true*". This is worthy of note by all who contribute towards the formation of public morals, etc., i.e., by those who write the columns in our newspapers, our novels, plays, etc. For, if our

thesis is right—and we do not for an instant doubt it—they will one day have to answer for their contributions. The greatest of the Apostles gave a piece of palpably excellent advice in memorable words: " Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report. If there be any virtue, and if there be any praise, *think on these things* ". As Professor H. H. Price said, quite apart from, and in addition to, suggestion, unexpressed ideas affect our minds without our knowledge: *they tend to issue as actions, in our own lives and of people we may never have seen or met.*

Some writers invite their readers in terms they dare not make explicit: " Whatsoever things are false, impure, ugly, belittling and evil, *gloat on these things*! " Thus are young, weak and impressionable minds polluted, with results in behaviour that need no specific mention here. We may, nevertheless, note the stern words of the Master: " It must needs be that offences come. But *woe be to that man by whom the offence cometh*! " The fact that a man is so stupid as only vaguely to realise that he has contracted a serious debt, or the fact that he chooses to " forget " it, by no means cancels that debt. All debts must eventually be met.

Some good folk say, " *We* do not trouble about the conditions of the hereafter. *We* are concerned with Eternal Life ". They remind one of the great F. W. H. Myers who was always canvassing people concerning their opinions. Sitting at dinner next to a devout lady, he posed his favourite question: " What do you suppose happens to us when we die? " She looked at him with consternation and replied, " I suppose we shall enter into the joy of our Lord—but why bring up such an unpleasant subject? "

Such critics fail to see that in so far as our thoughts, words and deeds express the Eternal Truths (which are succinctly stated in the Sermon on the Mount, Matt., chapters 5-7), and in so far as our lives are spent in loving, and therefore selfless, service, we shall be living the Eternal Life here and now, with the everyday life as its necessary background. When we " pass on ", if we continue in such activities (as of course would be the tendency), we shall continue to live the Eternal Life within the phenomenal background, that called " Paradise ", of which we may claim to have some knowledge.

Survival seems to be automatic and universal. But the Master made it quite plain that Eternal Life is neither—that it is *conditional.* According to Him, " *Few there be that find it* ". There is nothing vague and sentimental about these matters, when properly seen. Only false prophets encourage the idea of " pie-in-the-sky ".

DATES TO REMEMBER

MONDAY, JULY 24TH TO FRIDAY 28TH—Annual London Conference, at Southlands. College, Parkside, Wimbledon.

WEDNESDAY, SEPTEMBER 6TH TO FRIDAY, SEPTEMBER 8TH—Midlands Conference, Lincoln College, Oxford.

FRIDAY, SEPTEMBER 22ND to SUNDAY 24th.—East Anglian Conference, The Golden Lion Hotel, Ipswich.

THURSDAY AND FRIDAY, 12TH AND 13TH OCTOBER—West Country Conference, Mamhead Park near Exeter.

FRIDAY, 27TH OCTOBER—Annual At Home, Caxton Hall, Westminster.

OUR FOUNDER'S VISITS

Colonel Lester gave a talk on " Exorcism and Mental Health " to a well attended meeting of the C.F.P.S. Highgate Group on March 7th, and on April 6th presided at the inaugural meeting of the new Sidmouth (Devon) Group, under the leadership of the Rev. John Crowlesmith. On May 9th he addressed the Archway Group, London, and on May 13th the New Forest Group at Lymington.

Forthcoming meetings that Colonel Lester will address are:

July 4th—Cheltenham Group.
July 5th—Hereford Group.
July 19th—Sidmouth Group.
July 27th—London Conference.
September 8th—Oxford Conference.
October 25th—Greater World London Sanctuary.

MORE NEW STUDY GROUPS

New Groups have been formed as under—

Gloucester (Upton St. Leonards): Chairman—Major Nesham.

Lincoln. Leader, The Rev. Canon Oswald Jones, St. Mark's, Lincoln. Secretary, Mrs. M. Hoskins, 47 Lenton Green, Nettleham Road, Lincoln.

Sidmouth. Leader, The Rev. John Crowlesmith; Secretary, Mrs. E. M. Pursey, Fairway, Westfield Road, Budleigh Salterton, Devon.

It is hoped in the near future to be able to announce the formation of other Groups in Blackpool, Doncaster, Dudley, Marlborough, Taunton and Truro.

PROPHECY IN RELATION TO THE DAY OF THE LORD

By W. TUDOR POLE

There are a number of modern students of Biblical prophecy who interpret the scriptures, both the New and the Old Testament in an exclusively literal way. In considering the relation of current human events to the period known as the " Latter Days " great care should be taken, I think, to try to interpret prophecy in a symbolical and a spiritual sense rather than in an entirely literal manner.

In order to illustrate what I mean, let us consider certain prophecies about the " Day of the Lord ", which have come down to us from early times. Before doing so it is well to remember that religious writers using Oriental tongues were in the habit of expressing themselves in language filled with picturesque and symbolic phraseology.

When such writings are translated into our prosaic English, the literal translations resulting can prove misleading and especially so if regarded as embodying descriptions of actual historical events due to happen in future times.

As an example let us take one of the most remarkable utterances in the New Testament as recorded in the second Epistle of St. Peter, chapter 3, verse 10:

> " But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Here it is stated that the Day of the Lord, elsewhere referred to as the " Second Coming " will arrive as " a thief in the night ", a strange phrase indeed in such a context. Evidently the writer's intention was to make it clear that the event in question is to come both suddenly and unexpectedly. Further, we can reasonably infer that this Coming will manifest itself in a totally unlooked for *manner and form.*

It is not at all clear from the context, for instance, that the Lord whose " Day " it is to be will appear in a human body and in one place at a time, or in some other manner altogether.

We will return to this aspect of the matter when referring to another prophecy but meanwhile there is the rest of this extraordinary text to be considered. "In the which" (or during which) Coming both the heavens and the earth are to disappear amid noise, tumult and fire. If we take this sinister forecast literally, then the Day of the Lord would apparently end in a vacuum, all forms of life on earth having ceased to exist.

Here we are faced by an enigma which is seemingly impossible to unravel.

Can the words " Heaven " and " Earth " be regarded as symbols and not as tangible realities? Some commentators interpret the terms " Heaven " and " Earth " as used in prophecies of this kind, not as celestial and terrestrial abodes but as states or conditions of consciousness. It is conceivable that the appearance of a spiritual leaven within the mind of man could result in such a transformation of human consciousness as to bring about a " passing away " of the old methods of thought altogether, to be replaced by something entirely new. Such an event would naturally cause so much confusion and alarm as to create a " great noise ", speaking symbolically.

We are next told that following or during this disappearance or transformation " the elements shall melt with a fervent heat ". Taken literally this is not a bad description of what happens during an atomic explosion. But in the above context the word " Elements " probably refers to climate and atmospheric conditions around the earth. " Fervent Heat " could be interpreted as a purifying agent.

The physicist will not allow any connection to be made between mind and matter where the elements of nature are concerned. The metaphysician, however, would take another view. He would sanction the possibility that one result of the transformation of human consciousness could well be that a similar phenomenon would take place in climatic and atmospheric conditions, the elements of which would also be transformed and purified to conform with the change in Humanity's mental outlook.

Such a line of reasoning may seem far-fetched and an unlikely solution of the problem. I have set down these suggestions solely for the purpose of turning thought away from dwelling too exclusively on the literal interpretation of the Scriptures in respect of prophecy.

In St. Matthew's Gospel (ch. 24, v. 27), Jesus is reported as having used words which have come down to us in the following English form:

> " For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

Lightning is a form of very rapid illumination. The implication of this text may well be that the signal for the Coming we are to expect in the Latter Days of our Age will be either preceded or accompanied by a flash of spiritual illumination or understanding which will shine right across the horizons of human consciousness " from East to West " (i.e. from end to end). We should be wrong, I think, to picture this event as if it referred to a metereological phenomenon in the skies above our heads.

Jesus makes it very clear that the Coming is not

(*continued on next page*)

to be looked for in any one place, i.e., in the desert or in the secret chamber (v. 26), but that it will be universal in its manifestation. This seems to rule out the advent of a Divine Person in human form at any one place, in fact, the words " Son of Man " as here used, evidently refer to the coming of an Illumination capable of transforming the minds and hearts of men throughout the world. Such an interpretation does not invalidate the possibility, perhaps the certainty, that a Messenger or Messengers from God may incarnate in our midst in these Latter Days for the purpose of " fulfilling the law and the prophets ".

When the great awakening or transformation takes place then will it be possible to realise and recognise universally the Presence of the Christ in the very midst of human consciousness, the complete culmination of the Coming we are told to hope for, prepare for and expect.

St. Paul, in the Second Epistle of Timothy (ch. 3, v. 1), speaks of the perilous times that shall come in the "last days " but he may have been referring here exclusively to the last days on earth of those to whom he was then writing.

According to the words attributed by St. Matthew to Our Lord (ch. 24, v. 29-31) the " Sign of the Son of Man " shall appear in heaven (in consciousness) immediately after the tribulations of those days. This event is to be preceded by the darkening of the sun, moon and stars, which could well symbolise the almost universal materialism rampant at that time within the whole firmament of man's mind, belief and action. (In other words the " darkening of the Spirit " by which we are surrounded almost universally at present.)

I have taken the above Biblical quotations more or less at random for the purpose of seeing the extent to which it is reasonable to interpret prophecies connected with the Latter Days in ways that make some sense to our present understanding. The interpretations I have given may not lead us to any definite or final conclusions concerning these great mysteries. They are set down as food for thought, in order that the reader may carry forward the line of research I have indicated, and so be able to form his own conclusions.

Whatever may be in store for the human race, we can rest assured that the Divine Laws of Love, Justice and Grace (Mercy) WILL be fulfilled both now and throughout Eternity.

The article on Animal Survival in our last issue has brought a greater correspondence than any other article of recent years. It is only possible to give brief extracts from the letters, and owing to lack of space these are held over to our next issue.

FACING DEATH

The Editor has received the following letter from a man of 38 years of age living in Durham, who has given permission for extracts to be released hereunder. It is published as an example of great courage and serenity:

" I have followed your articles on the possibility of life after death with an interest probably deeper than that of the average reader.

" You see I anticipate my own death in, at the very most, 4 to 6 weeks time. I am 38 years old and in the *terminal stage of Hodgkins' Disease* for which, as you may know, *there is no cure.* However, as there are undoubtedly many others in a position similar to my own this in itself is of no great interest.

" Upon five occasions in the past few months I have been given up by all concerned with my progress, doctors, specialist, etc., as being beyond recovery. Contrary to all prognostications I survived, each time—with but one exception—without any help other than devoted nursing and every known medical aid.

" This one exception is the whole point of my letter to you.

" Although I cannot claim to have had any startling astral or spiritual experiences I do most sincerely believe that had it not been for the intervention of my Father, between whom and myself there existed a very strong bond of understanding and affection, or *what* appeared to be my Father, I would most certainly have died the last time I was taken into hospital (for that purpose) about 2 months ago.

" I was admitted about 10 a.m. in intense spinal pain and with uncontrollable physical movements. I was, however, fully conscious. Throughout the day the pain increased until a point was reached at which I began to long for the ease of death. During this period, it was now about 3 p.m., I had been given large doses of both pethedine and morphia neither of which had brought the slightest relief. About this time, 3 p.m., I overheard a conversation between the staff nurse and resident doctor (afterwards verified) referring to moving me into a " side ward " so that the advent of my death, which seem imminent, should not disturb the other patients. I mention this in order to show that that which followed almost immediately was *not* the figment of a delirious imagination.

" My reaction upon hearing the foregoing was to thank God, aloud, that at last He was going to free me from this world of pain and torment. At that moment a figure appeared at my bedside approximately level with my shoulder, which I recognised instantly to be that of my Father who died in great pain 2 years ago. This, I thought

was the beginning of death and, despite the fact that I was still in great pain I had a feeling of tremendous elation. The figure then leaned over me and, in the calm, unsmiling manner so typical of him in life he 'said' to me quite clearly, 'Not yet, son, not yet'. Having spoken he seemed to walk out of my field of vision leaving me with a feeling of utter mental and physical exhaustion.

"The pain persisted for 3 more days during which time I had further injections of pethedine, etc., which proved to be as valueless as those on the first day. Now, however, I found myself more able to tolerate it. On the 4th day my pain almost completely left me and on the 7th day, to a certain extent at my own request, for I wished to spend as much time as possible with my wife and family, I was discharged.

"I have discussed this event with my wife and with friends of mine both laymen and clergy. Some, the majority I found, were frankly sceptical and dismissed the incident as an hallucination due to intense pain and the average human desire for escapism. Others admitted the possibility saying that 'All things are possible,' Only my dear wife, by whom my Father was loved and for whom he had a very deep and sincere affection, accepted it as perfectly natural that someone who loved and *understood* me, should be present to comfort me at a time of dire distress. I know now that the time left to me is very short but I have no regrets. My life has been very full and, for almost 6 years, an extremely happy one.

"*I do not wish* my name to be published; you see, there are friends and close relations who have no idea that I am so soon to die, although the extent of my deterioration makes it a fact sometimes very difficult to hide; and I have no desire for them to experience the distress I know the knowledge would bring to them.

"My only intention in writing to you is that this account, which is strictly factual and from one who claims no psychic ability, may be of some slight interest to one who has investigated so many equally inexplicable events.

"The one, to me, great thing that emerges from this is that even with the foreknowledge that my life is a day to day thing I have no fear. I *know* it's going to be alright. Not easy, not without pain, but eventually fine."

(In a subsequent reply to my letter the correspondent wrote this.)

"Thank you so much for your letter and for the pleasure it gave to me.

"May I say that the experience of which I wrote has, upon mature reflection, given me a sincere and most comforting belief in the absolute truth of Life after Death."

BOOK REVIEWS

The Scripts of Cleophas by GERALDINE CUMMINS (21/- net, plus 1/6 postage)

The republication of the first volume of the famous Cleophas Scripts is an event in the publishers, 1961 Spring Season in London.

This first volume of psychic writings is one of a published series of six volumes. It is entitled *The Scripts of Cleophas* and has long been out of print, but now its 4th edition is obtainable.

All these Cleophas Scripts were psychically produced by Geraldine Cummins with the investigator the late Miss E. B. Gibbes seated beside her. The latter removed each sheet of foolscap paper after it had been filled with the writing of a historical narrative concerning the period that covered the time described in *The Acts of the Apostles*. Miss Gibbes was a member of The Society for Psychical Research. Adopting their scientific procedure, each script when concluded was removed and taken away by the investigator so that Geraldine Cummins could not re-read what had been written. Yet a coherent historical narrative continued when the writer began another script a day or two later.

Following are extracts written by Miss E. B. Gibbes, the investigator, shortly before her sudden death in 1951:

"*The Scripts of Cleophas* are certain automatic writings which purport to be an historical account based upon writings known to the Early Church and to be dictated by a group of 'Seven Messengers'. Two theories have been put forward to explain the many obscure points of scholarly historical knowledge exhibited in them which could not have been known to Geraldine Cummins the automatist. (1) That they are the product of remarkable extra-sensory perception or clairvoyance. (2) That they were communicated by a group of individuals who had lived near those times in which the events described took place. They consist of over a million words and were written at great speed by Geraldine Cummins when in light trance, in my presence and occasionally in the presence of others. For example, 2,042 words were written in one hour, fifteen minutes; 2,600 words in two hours; 1,750 words were produced in one hour five minutes of close historical narrative in the presence of Dr. Percy Dearmer and the Hon. Edward Russell. The writer knew neither Greek, Hebrew, nor Latin, and had no knowledge of the study of early Christian origins.

Three well-known scholars examined the manuscripts of these writings. They were Prebendary W. O. E. Oesterley, D.D., Emeritus Professor of

Hebrew and Old Testament Exegesis in King's College, London University; the very Reverend W. P. Paterson, D.D., Professor of Divinity, Edinburgh University; and Professor David Morrison, who was Professor of Moral Philosophy at St. Andrew's University. The views of Professors Paterson and Morrison were presented in a long, critical Foreword to the first published volume of this series of writings (now reprinted by Psychic Press). These authorities stated in this Foreword that *The Scripts of Cleophas* '*contain much which, on consideration of the life and mentality of the Intermediary, Miss Cummins, appears quite inexplicable on the supposition of human authorship*'. It was said that the manner and style in which these scripts were presented resembled early apocryphal writings—notably *The Clementine Recognitions*, a work which Geraldine Cummins had never seen or heard of. But when comparing these Cleophas Scripts with apocryphal writings, these scholars wrote:

> 'In tone, in general atmosphere, there is much which cannot be explained simply as reproduction or dependence'.

To those students who are interested in the study of the individual mind and in the question of whether there is evidence for its immortality (which is a different thing from evidence of survival) these scripts seem of noteworthy value."

Notes on Healing by W. TUDOR POLE, with an Introduction by Griffith Evans, D.M., F.R.C.S., M.A. (Big Ben Council, 2/10 post free).

This excellent 40 page booklet contains a study of certain metaphysical methods of healing designed for use with or without the aid of other remedies.

Attention is focused on the importance of discovering and utilising the Law through the operation of which the cure of mental and bodily ills can become possible. The importance of prayer and faith as healing agencies is discussed, together with consideration of the curative value of the complete stilling of mind and body in silence. This booklet also includes a note on the health giving properties of Spring water (with special reference to Chalice Well, Glastonbury) contributed by the Reverend W. C. Salmon.

It would prove a most useful booklet for Study Groups.

The Evidence for Survival from Claimed Memories of Former Incarnations (M. C. PETO, 2/4). Reviewed by Dr. R. Crookall, D.SC., PH.D.

Reincarnation is not a Christian doctrine. Nor is there anything in the Scriptures that indubitably rules it out. No one will be " blessed " who rejects it, no one " cursed " who accepts it—or *vice versa.*

We of the C.F.P.S. do not make the mistake that some critics attribute to us of supposing that philosophical or psychical matters constitute the soul and essence of religion. But we are convinced that the Church as a whole loses by its tendency to neglect them. We believe that God is worshipped in the earnest search for Truth, and in the expression of Beauty, as well as in service that springs from Love.

The many books that have appeared on the subject of reincarnation include few that are good and several that are seriously misleading. Fortunately, Dr. Leslie Weatherhead, all of whose writings command the greatest respect, has published *The Case for Reincarnation.*

A new study of the subject, which is of outstanding merit and corresponding importance, was made by Dr. Ian Stevenson, M.D., Chairman of the Department of Neurology and Psychiatry at the School of Medicine, University of Virginia, U.S.A. It is the winning essay of the contest in honour of William James and has been re-published in booklet form. The work is valuable not only for its subject-matter but as an example of the strictly scientific method as applied to a most difficult and highly complex problem.

Dr. Stevenson points out that most of the evidence for survival represents an endeavour to prove that " someone clearly dead still lives ", if reincarnation were demonstrated, it would show that " someone clearly living once died "! This is an entirely new approach to the problem of survival.

In a number of cases a person (" Person A " who is usually a child less than 10 years of age) has claimed to remember that he lived before (as " Person B ", who usually died only a few years before the birth of " A "). Many have considered that such cases necessarily indicate reincarnation.

Dr. Stevenson disregards any case that has less than six claimed, and verified, memories, by " A " of the life of " B ". In some instances there were fifteen, or more, such claimed and verified memories. The various possibilities that might account for this remarkable state of affairs are considered—that they were obtained by fraud, that they were within the normal knowledge of " A ", that they were due to racial memories, to ESP, retrocognition, precognition, communications from surviving souls or " possession ", etc. It is concluded that one or other of these hypotheses might explain *some of the cases*, but that for *the whole series of cases* (details of which are given) the reincarnation hypothesis is " the most plausible ".

Dr. Stevenson insists that this falls short of " proof " of reincarnation. He is continuing these studies and asks any who know of additional cases

o write to him at the Department of Psychiatry, School of Medicine, University of Virginia, Va., U.S.A.

This booklet should prove valuable to Study Groups. It should be understood that reincarnation is not, and never will be, a proven fact. It is a supposition, or hypothesis, that is envisaged to explain certain facts, namely, that " A " somehow ' remembers " details of the life of " B ", who lived before " A " was born and of whom " A " had never heard; also that " A " actually claims to be " B ".

We may assess the value of hypotheses in terms of percentage probability on the basis of the ascertained facts. The present writer, on the present evidence, assesses reincarnation as having a 75 per cent probability. But he claims no special knowledge of this subject.

The Healing Ministry by The Rev. BERTRAM WOODS (16/-). (*To be reviewed in our next issue.*)

Beyond the Horizon by GRACE ROSHER. (Clarke & Co.)

Miss Rosher's book is to be published later this year. It has been referred to many times in the *Quarterly Review* as being a very valuable source of evidence for the survival of human personality.

It has been given to Miss Rosher by automatic writing from her fiancé, Gordon Burdick, who passed to the Higher Life a few years ago, and it will be remembered that the Fellowship obtained a report from a professional graphologist on the writing which he pronounced genuine, as having come from the communicator, Gordon Burdick.

Miss Rosher is now receiving scientific information of importance which will be included in the book, and Gordon forecasts that " very soon a much higher frequency will be discovered and tuned into, which will puzzle those who have discovered it and many questions will be aroused as to its origin and purpose. We over here know all about it, and it is a matter of great interest and even excitement that before long it may be possible to pick up the reactions of earthly scientists to this great potential of atomic radiation that is beyond anything yet known in your world ".

The Supreme Adventure: Analyses of Psychic Communications, by Dr. R. CROOKALL, D.SC., PH.D. (Clarke & Co., 19/6; Fellowship members, 13/4)

This is an important publication from the Churches' Fellowship point of view because it is the first volume of a series which the Fellowship is sponsoring. Mr. Pearce-Higgins in his introduction says: " I am very glad to have reached the point of writing the introduction of what I hope is the first book in a long and notable series of studies whose publication is planned under the auspices of the Churches' Fellowship for Psychical Study. The publication of such a series is an ambition which the Council of the C.F.P.S. has cherished for some years, but whose fulfilment has not been possible until we could find a publisher who was sufficiently interested in our work to be prepared to make a venture of faith. The venture has now been made and it is up to the members of the Fellowship to play their part in supporting it by the purchase of the books, as well as by making them as widely known as possible.

" Dr. Crookall's massive array of facts may not prove convincing to some people, though I feel that they will be hard put to it to ascribe such a widespread and consistent body of human experience to purely subjective causes. His work forms a remarkable synthesis of a great mass of evidence which has never so far been correlated, let alone interpreted. His work is scientific in the best sense of the word—it is internally coherent, and provides a hypothesis which is consonant with the sciences, with philosophy and theology. Those who, like myself, find this book impressive and convincing will find here a well-stocked armoury of facts and interpretations which make the materialist interpretation of the universe unthinkable. Indeed it is only by turning a blind eye to the facts of psychic science that a materialist interpretation is at all possible. I hope that Dr. Crookall's book will draw such forceful attention to them that neither scientists nor clergy nor teachers will be able to neglect them any longer."

The Scarlet Boy by ARTHUR CALDER-MARSHALL. (Rupert Hart-Davis). 16/- plus postage.

The author of this unusual book, now a C.F.P.S. member, and well-known as the book reviewer of *The Times Literary Supplement* and an established author, has assembled in his story a remarkable collection of characters—a Spanish painter, a moronic ironmonger, a barrister knight, a local historian, and a dead boy.

In this unlikely selection of people is also a child who turns out to be a natural psychic, and who plays with the " dead " boy because he seems so real to him, and " is so much nicer than the other children at school ".

The author soon convinces his reader that he is not dealing with some nightmarish fantasy, but with reality, and the tale explores in considerable detail a very vital dimension of human life. He brings to the sceptic a deepening of understanding and an extension of the limited materialistic horizon.

R.M.L.

Taken from an Inscription on a Memorial Stone in Gunwalloe Churchyard, Cornwall

" Life is Eternal and Love is Immortal and Death is only a Horizon, and a Horizon is nothing save the lenses of our sight."

LETTERS TO THE EDITOR

14.3.61

The prayers of the C.F.P.S. are asked on behalf of a scheme that we are launching.

It is intended to launch this as a Christian endeavour towards Universal Brotherhood and to use it also to discover how fully the combined efforts of Divine Healing, orthodox medical care and creative educational therapy can help towards the full mental and physical restoration of handicapped and invalid children.

We shall be most happy to give further details of the scheme to interested members (or others) of the C.F.P.S. and would welcome their views on the worth and neccessity of such a piece of research.

The house that we hope to acquire is at Upton St. Leonards, and we propose to equip and open it as a home for boys and girls from 6 to 13 years of age, who, for complete recovery from accident or illness, need help through Divine healing, medical care and supervision, and the mental stimulation arising from creative educational methods—in short—from an all-embracing educational therapy.

The home would be undenominational, without class or racial discrimination, and with fees kept to a practical minimum. The organisation would be non-profit-making.

Its inception is novel in being based upon educational therapy as well as medical care, and it is hoped that this venture will provide a prototype for many such homes.

(Mrs.) I. W. RATSEY.

The Red House,
Cheltenham.

7.3.61

I am sending you these two experiences of healing, the stories of which were told personally to my husband* and myself yesterday, by the one through whom the healing power was sent, with the express request that we should pass it on to the C.F.P.S.

Mrs. M. K. F. Thornley, a friend of long standing of Major Tudor Pole, is also a very dear friend of ours, whose influence has been far reaching in our lives since we first met six years ago, and through whom we were introduced to the C.F.P.S. Here indeed is a most deeply spiritual soul, her life of 80 years one of service, love and prayer, and gifted with certain powers of direct E.S.P. She requested us to see her yesterday at her home at Carbis Bay, as she felt that it might be of help, comfort and service to those who understood something of the possibilities of spiritual healing if we could pass on this story of two of her experiences—one quite recent. I will recount them in her own words:

I. " A retired mariner and his wife, friends of mine lived near me. I heard that he was very ill and I went at once to see them. I found him lying gravely ill, and saw every evidence of the figure of death upon his face. I have nursed many men during the war, and seen death in their faces, which was unmistakable to me. I turned to my friend, wife of the sick man, who greatly loved him, and said ' There is little we can do, but let us kneel and pray together '.

" As we knelt, suddenly she arose, and drew me, and almost roughly (such was her urgency); she held my two hands above the head of her dying husband. I continued to pray, and as I had my hands thus, I felt a kind of tremor pass through my body and my hands. That was all. Eventually, I left them.

" The following morning, I called again to enquire, and found him who had been dying, up and dressed and well. When the doctor came, he was utterly astounded. He was cured. My reason for telling this, is to show that it was the power of Love with *Prayer*, which enabled the *Healing* current from God to flow through me. I was used as a channel, but without the *Love* of the wife, who drew my hands and held them just above the head of her husband, this man would have died."

II. " Two more friends of mine were in distress, who live in this lane. The husband is blind, and the wife has much to do in caring for him. She became overstrained, felt ill, and soon her right arm and hand began to grow helpless, and the hand hung limp. She used to visit me when I was lying here in bed. She came one day, not long ago in this distressed state.

" As this friend sat by my bed, I took her useless hand in mine, and held it, and gently stroked it, whilst talking quietly together awhile. Then she left me. The next day she came and said: ' Do you know, as soon as I got home, I felt much better, and my arm and hand began to get strong and normal again. I am quite all right now! ' Again, the current must have flowed through me as I stroked her with love and compassion in my heart."

Although Mrs. Thornley is practically blind, very deaf and very weak in bed, it shows that even the old, sick and helpless are used in this way.

* * * * *

*The Rev. William Salmon.

Exactly one week after writing this letter, Mrs. almon wrote again as follows):

14.3.61

In the event of your being unaware of the death f Mrs. Thornley so soon after she gave her message o us to be passed on to the C.F.P.S., I am now riting to tell you of her passing, after four years of xtreme weakness and bodily trial, during which her fe was devoted to loving prayer for others, and her ind keenly alive to all her many interests.

MARGARET R. SALMON.

ittle Petherick,
Vadebridge,
ornwall.

NEWS FROM THE STUDY GROUPS

Cheltenham

This very active Group has just issued a most nteresting report on their past three years of lealing work and study. The Healing group ates from an inaugural meeting in December, 957, at the home of Mrs. I. W. Ratsey, and there as been no break since that date, when last March ne 142nd healing group meeting was held. Until une of last year, when they moved from the istrict, the healing was led by Mr. White, who—vith his wife—not only taught members a great eal but also paid constant outside visits to atients, never refusing a call for help.

By last September the group had grown so large nat it was decided to form an additional group at Jpton St. Leonards, under Major Nesham and Mrs. Clack, and it is understood that this new roup are getting excellent results with patients. Numbers, however, soon grew again to over-rowding, so a further Wednesday afternoon ealing meeting was formed at Cheltenham. It ooks as though Cheltenham is fast emulating ne outstanding progress of our Leeds groups.

Mrs. Ratsey's report cites several examples of ncouraging results from specific cases, both hrough contact and absent healing, and in the tter category there is a separate Overseas Healing ist. In the summing up at the conclusion of his report, seven main conclusions are set forth, nd this analysis bears out very closely some of he findings in the investigation just concluded y the Healing Central Advisory Committee. One point that is stressed is the value of good team vork in group healing, which has a most definite nd " tonic " effect in keeping the healing force lowing, rather than allowing it to become static, nd it also promotes the joy of service and of shar-ng.

" Most important of all ", says the report, " is the virtue brought into this healing by prayer and intercession. We commence by all linking-in by a few mintues silent prayer and meditation, each in his or her own way, followed by two short prayers. During the time the healing work is in progress, the healers *must* seek to keep this balance of attunement between themselves, their patients and the Intelligence conveying the healing flow ".

As to the source of healing power, the report states: " We accept that the one great Source of Spirit, with the Christ at its head, has many rays and radiations, many methods and avenues of transmission, most of which we are only very dimly aware, and we know that we must be ever open and receptive—ready, in fact—to work on any wave-length, as the human lamp and transmitter, to the method best suited to the patient. We believe that every healing is law-governed ".

Torbay

A very well attended public meeting arranged by the Torbay Group was held on March 23rd at the Grand Hotel, Torquay, when Miss Ursula Roberts gave a most instructive and interesting address on " The Human Aura ", illustrated by some striking colour charts. Miss Roberts stayed on for a further day to give auragraph readings to individual members.

Another good meeting took place at Christ Church Hall, Ellacombe on April 29th, when the Torbay Group was addressed by Mr. T. R. Powel, M.A., one of our founder members and now in our Shanklin Group. His lecture on " The Psychic Background of the Early Church " presented an extremely comprehensive view of the whole subject, and produced a lengthy period of questions and excellent discussion. Mrs. Powel was also welcomed by the chairman, the Rev. Edward King, who mentioned that she herself was a gifted healer, and had been responsible in the early days of the Fellowship for inaugurating with Mrs. Lester the healing work and the considerable organisation it entailed.

Exeter

Our very active Exeter Group, under Captain A. E. Hart, continues with its monthly meetings of lectures and discussions. On March 18th Mrs. Clarice Toyne spoke on " Reform Within the Churches ", promoting a lively discussion, and on April 18th Mr. Anthony Dobson gave an address on " The Unfoldment of the Spiritual Mind ".

A sub-group for study meets also once a month at Cullompton under the direction of Miss Iris Yeoman.

THE CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31ST MARCH, 1961

1960		
£	**Income:**	£
1,361	Subscriptions and Donations	1,596
241	Collections and Receipts at Meetings	127
62	Profit on Sale of Literature, etc.	136
100	Receipts for *Quarterly Review*	68
172	Income Tax Repayment (Covenants)	156
11	Bank Deposit Interest	13
45	Interest on 4½% Defence Bonds	45
6	Profit on Sale of Christmas Cards	11
14	Conference (Net Surplus)	71
£2,012		£2,223
	Expenditure:	
244	Printing, Stationery and Postages	213
165	Meetings (including Hire of Halls)	104
89	Travelling Expenses	79
965	Salaries and Expenses	1,016
26	Accountancy Honorarium and Expenses	36
339	Cost of Production and Distribution of *Quarterly Review*	380
136	Office Rent, Light, Heat and Telephone	143
13	Depreciation of Equipment	17
90	Miscellaneous	70
£2,067		£2,058
£55	Excess Expenditure over Income	—
—	EXCESS OF INCOME OVER EXPENDITURE FOR THE YEAR	£165

MAURICE ELLIOTT MEMORIAL FUND

AS AT 31ST MARCH, 1961

1960				
£	**Memorial Fund:**	£	s.	d.
	Balance at 1st April, 1960	285	15	2
302	*Add:* Donations and Receipts	52	16	4
—	Bank Deposit Interest	3	10	11
1	Defence Bond Interest	5	0	0
303		347	2	5
17	*Less:* Expenses of Memorial Lecture (Service)	42	10	11
£286	BALANCE AT 31ST MARCH, 1961	£304	11	6
	REPRESENTED BY:			
100	5% Defence Bonds	100	0	0
186	Bank Current Account	46	0	7
—	Bank Deposit Account	158	10	11
£286		£304	11	6

We report that we have prepared the Income and Expenditure Account and Balance Sheet of the general funds and the Maurice Elliott Memorial Fund from an examination of the books and records of The Churches' Fellowship for Psychical Study and from information and explanations given to us.

We further report that no account has been taken of (*a*) subscriptions paid in advance at 31st March, 1961; (*b*) the Income Tax Repayment due in respect of subscriptions under Deed of Covenant during the year to 31st March, 1961; and (*c*) any expenditure chargeable against Headquarters Fund.

LONDON. HEREWARD, SCOTT, DAVIES & CO.

24th April, 1961. *Chartered Accountants.*

BALANCE SHEET

AS AT 31ST MARCH, 1961

£		£	£
729	Cash at Bank		904
123	Debtors, Stocks and Payments in Advance		144
117	Equipment (original cost £237)		152
1,000	Investment: £1,000 4½% Defence Bonds		1,000
£1,969			£2,200
36	*Less:* Creditors	132	
2,298	Headquarters Fund	2,303	
36	Advertisement Fund	1	
2,370			2,436
£401	DEFICIENCY		£236
	Accumulated Fund:		
346	Deficiency at 1st April, 1960		401
55	*Less:* Excess Income for the Year		165
£401	DEFICIENCY		£236

News from Study Groups—*continued from page* 13

The newly formed **Chichester Group** held a public meeting at The Assembly Rooms, Chichester, on Monday, May 15th, when the Rev. J. P. Pearce-Higgins and the Rev. Maitland Dodds were the speakers, and the Rev. H. Kingston took the chair. This was the first meeting of the Chichester Group in an endeavour to bring their work to the notice of Church people in Chichester. Everyone was delighted at the response and there was no doubt that the Chichester Group is now firmly established.

The Shanklin Group—A public meeting has also been arranged under the auspices of this Group at Newport, Isle of Wight, on Wednesday, 13th September, when the speaker will be the Rev. J. D. Pearce-Higgins, and the chairman, the Rev. Mervyn Rich of Gosport.

Other books available through our BOOKS SERVICE

THE BIBLE AS PSYCHIC HISTORY—Rev. Maurice Elliott (15/9).

MAN IN SEARCH OF IMMORTALITY—Dr. C. R. Salit (27/6).

THE ENIGMA OF SURVIVAL—Professor Hornell Hart (21/-).

HERE AND HEREAFTER—Anthony Borgia (7/10)

THE SACRED MUSHROOM—Andrija Puharich(21/-).

SPIRITUAL HEALING—Dr. D. Caradog Jones (12/-).

WATCHER ON THE HILLS—Dr. Raynor C. Johnson (21/-).

THE PERSONALITY OF MAN—G. N. Tyrrell (Pelican 6/6).

JOHN WESLEY—Rev. Paul L. Higgins (23/-).

THE SILENT ROAD—Major Tudor Pole (16/-).

The above prices include postage. Books obtainable from our Worthing office.

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